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terminology they show all the author's accustomed care and great learning. The fathers treated are: Clement of Rome and Hermas; Ignatius and Polycarp; Justin and Irenaeus; Hippolytus of Rome and Clement of Alexandria; Tertullian and Cyprian; Origen. The author desires to put before his readers these leading fathers of the earliest centuries as *living* men, and as the children of a particular age, rather than as the heads of the corresponding history of Christian literature, and to give an account of the purpose and character of their chief works, illustrated abundantly by translated extracts which may help towards the formation of individual impressions that should remain associated with their respective names. Incidentally the author gives his opinion on many other writings not belonging to the fathers of whom he treats, *e. g.*, the Teaching of the Apostles (5); the epistle of Barnabas (19), and others.

To the busy pastor and the interested layman this little book can highly be recommended, written so delightfully and charmingly, well thought, well wrought, well brought.

W. M.-A.

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**St. Paul the Traveler and the Roman Citizen.** By W. M. RAMSAY, D.C.L., LL.D., Professor of Humanity, Aberdeen. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Pp. xvi. + 394. \$3.00.

It is to be regretted that Professor Ramsay could not have taken the time to give us a book instead of another combination of lectures. His volumes upon the *Historical Geography of Asia Minor* and the *Cities and Bishoprics of Lydia and Phrygia* show of what he is capable in genuinely scholarly lines of investigation. The present volume is, as he says, "worked up" from lectures delivered "before Harvard University, Johns Hopkins University, Union Seminary, and Mansfield College." It must therefore be compared with the *Church in the Roman Empire* rather than with those works just mentioned.

The method of the book is disappointing. Instead of any thoroughgoing historical arrangement like the standard lives of Paul, or a topical scheme like that of Weizsäcker, Professor Ramsay has chosen to give a running discussion of such portions of Acts as deal with incidents where he "stands on familiar ground" (p. 313). By this confession he absolves himself for his omission of the events occurring between the arrest of Paul at Jerusalem and his voyage to Rome. By the same token he should have omitted the first three chapters of his volume. But he prefers not "to mix up secondhand studies" (p. 313) with his other material. One is tempted to say that in several cases a little infusion of "secondhand studies" would have given value to the work. But however one may feel about that, it is a thousand pities that the book is,—to use a favorite word of the author,—composed of "scraps."

Professor Ramsay has a theory about the composition of Acts. That we

knew from *The Church in the Roman Empire*, but most readers of that work were left in some dubiety as to what that theory was. In the present volume Professor Ramsay endeavors to clear up this uncertainty. As a result we have chapter 1 upon the Acts of the Apostles, and another, the last in the book, upon the Composition and Date of Acts (p. 383-390). It is possible that if Professor Ramsay had judged it wise to yield so far to human weakness as to insert an index, the student who sought further information in the same line might acquire it without reading the book through. As it is, a careful reading of the work discovers in numerous sentences and paragraphs, under all possible headings, a theory that may be stated something like this: Acts was written by Luke who used (*a*) the "travel document" composed of "his own written notes (supplemented by memory and the education of further experience and reading and research)," that is, his diary and notes of conversation with Paul and others; (*b*) for the first half of Acts in general information derived from various sources, always the best available (Peter, Mark, Philip); (*c*) miscellaneous sources like Paul's letters, and popular traditions some of the latter being of questionable value. All this material he worked up in accordance with clear literary plans and almost without exception shows himself a skilful historian. "Every minute fact stated in Acts has its own significance."

Professor Ramsay has much interesting information about Luke. He is a Macedonian (p. 203) who is fond of the sea (p. 124), although a stranger to the eastern end of the Mediterranean (p. 317). He is a historian of the first rank (p. 127) but has no clear sense for time (p. 301) nor any regard for Roman forms and names (p. 315). But no information is quite so sensational as that (p. 203) Luke is the man from Macedonia (Acts 16:9); and that he accompanied Paul to Rome in the character of a slave (p. 316). His admiration for Luke is boundless, and the pages are few in which he does not call attention to some new evidence of his hero's historical tact and sensitive literary taste. Altogether this enthusiasm is quite refreshing after Weizsäcker's half-hearted admissions of lucid historical intervals in Acts. And yet one queries whether sufficient allowance is made for the character of the first half of the book. Professor Ramsay gives no evidence of any attempts at painstaking criticism. A mere counting of participles and infinitives would have shown him that the "travel document" is tolerably free from Hebraistic influences dominating the rest of the Acts. Nor does he seriously confront the problem as to whether or not the author of the "travel document" is also the author of chapters 1-12. Two other questions of importance are also unanswered: (1) Are all the speeches of Acts by the same hand? (2) Is the "travel document" itself a unit? The latter question is suggested (p. 273) but is dismissed with scant discussion as an "unsolved difficulty." A study of the grammatical characteristics of the section would have led to a less absolute statement.

Two of other matters call especially for attention. First, the author's use

of Codex Bezae. It may be that this strange codex has not been accorded sufficient attention by editors, but the use made of it by Professor Ramsay impresses one not under like infatuation as arbitrary. At one moment he is using it as a foil to the accuracy of Luke; at another he is discovering in it a text more correct than that of the great uncials (*e. g.*, 278 n., 242). Secondly, the identification of the visit to Jerusalem, Galatians 2, 1-10, with that of Acts 11:30 and 12:25. This is not altogether a novelty, but it has never been urged more earnestly. On the whole, it may yet appear that Professor Ramsay has accomplished another *coup* after the fashion of South Galatia. With all its difficulties the view certainly makes some of the later history more natural. But one should distinguish between the two sorts of arguments the author has used. As an archæologist Professor Ramsay is for more authoritative than as a critic or an exegete.

One great value of the book lies in its intuitions. Its author is wonderfully quick to see implications and relations. Whether one accepts the view or not, one cannot withhold admiration for the power to manufacture hypotheses seen in his grounds for dating of the book in the time of Domitian (pp. 123, 386-389); the interpretation of Paul's exploiting of the imperial administration (pp. 125, 134, 255); the discovery of a trial before a University Senate in Paul's experience on the Areopagus (p. 245.) But this power is liable to mistakes, and certainly some of Professor Ramsay's explications of Acts at first glance seem a tribute rather to his ingenuity than to his judgment. One would like his authority for his belief that the Jews at Corinth were a "self-administering community" (p. 259); and that the grain ships from Alexandria were managed by the Roman government something after the fashion of a navy (pp. 323-325).

Yet after all, one must accord the book hearty praise. There is hardly a page in which the reader will not discover valuable hints or facts that will aid in appreciating Acts. Taken altogether, the volume is wonderfully stimulating and of value, especially in steadying criticism of Acts. As a literary production, it is disappointing, it is true, and as an account of Paul's travels it not only is sketchy but it has fallen into the evil ways of any book "worked up" from lectures by the champion of a theory. But nevertheless, we can forgive much in so stalwart a champion for rational criticism and so warm an admirer of Paul. And with all its defects it is a book that will immensely repay reading, for its very weaknesses are those of genius and of affluent scholarship.

S. M.

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**The Egypt of the Hebrews and Herodotus.** By the REV. A. H. SAYCE.  
New York: Macmillan & Co., 1895. Pp. xvi.+342. \$2.00.

Professor Sayce makes books with great rapidity, and if their quality were equal to their quantity, the reader would find no fault. It must be confessed, unfortunately, that the capital with which the professor of Assyriology at Oxford deals does not seem to be very great. There is little that is new in this